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it is not, there Christianity is dead—looking for God's hand in history. In this sense the church is still an "eschatological community." Hence the importance, to take a final example, of the modern gospel of social reform. Though this is not the whole of the gospel of the Kingdom of God, though its ideal is not an equivalent to the primitive ideal of the Kingdom, yet it must be recognized at once as God's will, and a part of the divine program for a new earth. A new earth; but not a new heaven. For let us beware of saying, "When we shall have transformed *this* world, when men shall have put away their artillery and their battleships as too-dangerous toys; when we shall have cured consumption and cancer and social vice, and uprooted the evils of competitive industry; when we shall have tamed the savagery of this world, behold, we shall have brought down the Kingdom of

God to earth." It is simply untrue to say that God's Kingdom or reign is incompatible with a perfect civilization, a completely humanized society; it is compatible, but it is another thing. The world can be made far better than it is. And while we have day, let us lay hand to the high task of making it so, with all the might God gives us. But let us not deceive ourselves by saying, "When we have done this, we shall have set up the Kingdom of God." For the Kingdom of God "cometh not with observation," nor by human effort.

It was this ideal of a transcendent divine Kingdom, in Christ's teaching a greater thing than Jewish eschatology could ever produce, which has been the driving force in the Christian social hope—not its equivalent, but its inspiration. And surely this has been found in our own time and in our own experience to be something of permanent value.

MORAL VALUES IN NATIONAL HOLIDAYS

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The moral and social value of national celebrations has always been recognized with more or less clearness. Among primitive peoples the tribal ceremonies, with their dramatic reproduction and representation of crucial occasions in nature and in human life, were observed and valued for their moral and social effects. Through these ceremonies, with their intense emotional

reaction, the youths were instructed in the secret practices and historic traditions of the tribe and were taught self-control, endurance, and obedience to the older men. When we pass from primitive peoples to those of a higher culture we find the same appreciation of the social character of the educative process. The educational technique of the Hebrew people was based upon a thorough-

going belief in the value of national festivals in moral education. No doubt formal instruction was given in morals and religion, and fine material was provided for such instruction in a great world-philosophy and in a significant national history ethically conceived and pedagogically written. But the dominant factors in the moral training and the religious development of a Jewish child were the elaborate ceremonials, the imposing institutions, and the national festivals amid which he grew up and which were such vital and pervasive features of his social experience. With the identification of education and instruction, with memorizing and reciting as the important elements of the process, the observance of national holidays for moral purposes suffered an eclipse. But the mistake of the past has been realized, and more and more we are coming to recognize the social aspect of education and to appreciate the wealth of material of moral value furnished by our social life.

The moral values in national holidays must be sought and found in the patriotic character of these social celebrations. Reduced to its lowest terms patriotism signifies loyalty, with the nation as the group. What is the heart of this loyalty, the unifying force which holds a historic race in solidarity and permanence? Obviously no single answer can be given. The sting of defeat, the unhealed wounds of oppression, the proud memory of ancestral valor, the urge and surge of glorious and triumphant struggle, the restless vigor of ambition, have all contributed to the virile strength of the patriotic sentiment. But though the patriotic sentiment is a

compound of many elements, the social value of patriotism is declared by all the higher attainments of humanity. Its sacrificial loyalty is essential to national existence and progress, to the conservation of historic traditions, and to the realization of unfolding ideals. But for patriotism to perform its highest function it must be given its highest meaning. To realize its ideal social values it must be associated with the supreme, abiding, universal human values. At its best patriotism has few peers as an elevating moral force, but patriotism is at its best only when it espouses some great human cause and finds in honor, freedom, justice, chivalry, and democracy the magic words of its stirring battle songs.

Now national holidays provide a full opportunity for giving patriotism this desirable and proper content. Rightly interpreted many of these days stand for ideal values. They commemorate the memory of times when all that was best in the nation came to itself in noble expression, or they honor some national hero whose character embodied ideal national qualities. Where their celebration is appropriately conducted, therefore, national holidays suggest and secure the association of the patriotic sentiment with the highest moral qualities. At present national holidays are devoted to well-nigh every end save the perpetuation of the memory of the events and personages they were intended to honor. In the cities and larger towns they are exploited by commercialized amusement and in smaller communities they are spent in countless trivial ways. Yet a little intelligent effort would soon replace the vacancy

and stupidity of these days with celebrations that would conserve all their historic values and make them a source of instruction and pleasure. In Chicago and in Portland, Oregon, story-tellers have gone to the parks on national holidays and have told stories appropriate to the day to interested groups that spontaneously gathered, and it is safe to declare that while they added greatly to the enjoyment of the day for those who listened, they likewise greatly increased their appreciation of the moral significance of the occasion. Story-telling can be supplemented by dramatics. Through the co-operation of schools, women's clubs, fraternities, and patriotic societies almost every community might arrange an attractive program of plays of impersonation—statues, tableaux, shadow play, story-playing, pageant, and drama—which would enlist the interest and ability of the young folk and give the human values of the day a dramatic setting of genuine educational worth. Plays, dia-

logues, and pageants suitable for patriotic celebrations may be obtained from publishing houses that deal in this form of literature. Many, however, will prefer to work out their own dramas, and in the notable events and striking figures of the past they will find a wealth of material for an effective presentation of the qualities that help to make a people great. It would add to the interest and character of such celebrations if neighboring small communities would agree upon the observance of different days, each becoming responsible for a specific celebration and so giving itself to the discovery and portrayal of the significant moral values commemorated by the occasion. During adolescence the dramatic instinct is strong, and when patriotic celebrations are conducted so as to afford an opportunity for the expression of this interest through a dramatic presentation of national events and heroes national holidays will be a splendid moral asset.